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LEADERSHIP
OF
BIBLE STUDY GROUPS

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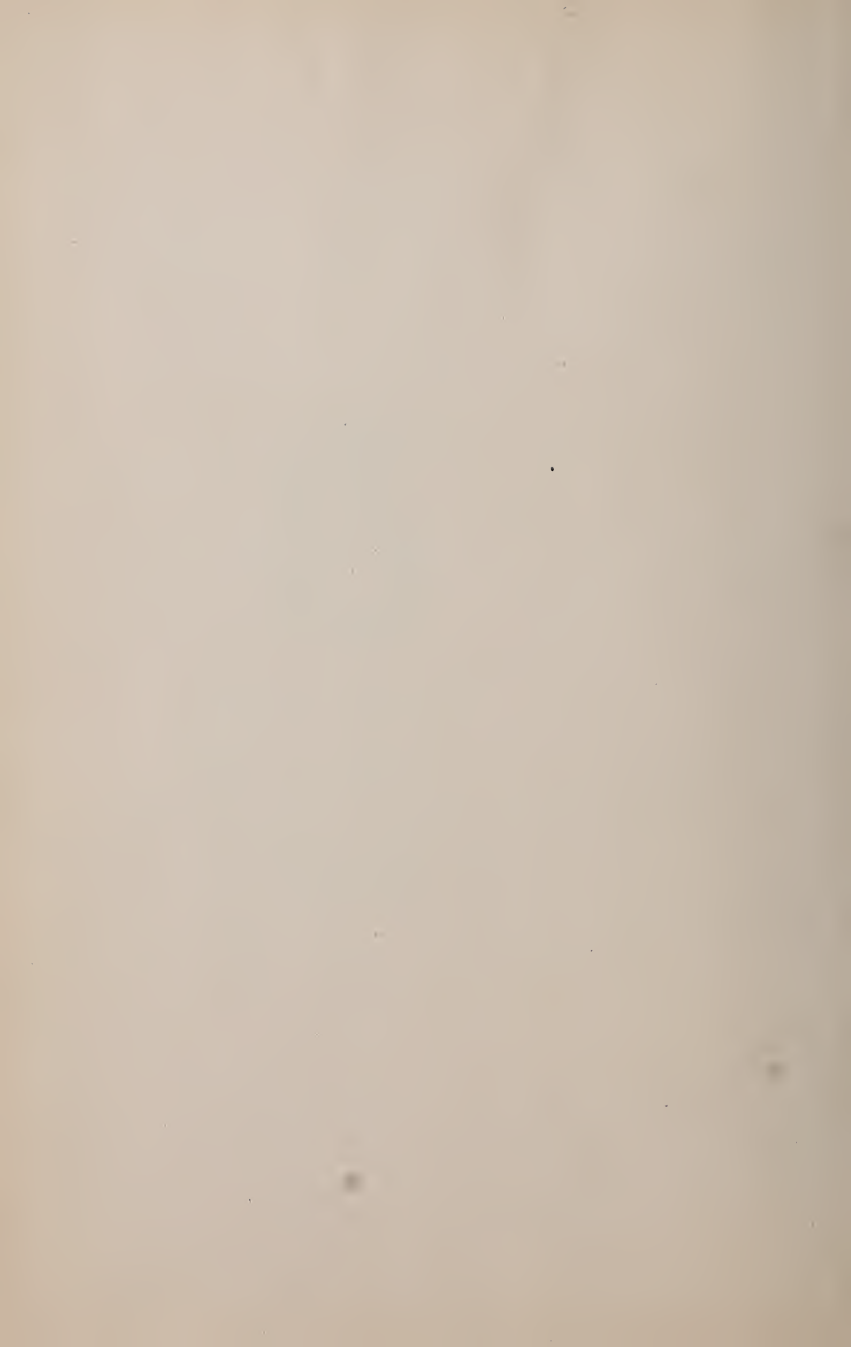


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THE LEADERSHIP OF BIBLE STUDY GROUPS

BY

HERMAN HARRELL HORNE, Ph.D. (Harv.)

*Professor of the History of Education and the History of Philosophy
in New York University. Author of "The Philosophy of
Education," "The Psychological Principles of Edu-
cation," "Idealism in Education." "Free Will
and Human Responsibility," etc.*

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PREFACE

This little manual attempts to provide the essentials in the training of leaders of groups of Bible students, especially in our colleges. Its two aims are, first, to make easily available for those who need them the practical pedagogical principles generally accepted both by successful teachers and by students of education; and, second, to put a new emphasis upon the primary place of the principle of activity in religious education.

Though written primarily for the departments of Bible Study in our college Young Men's Christian Associations, being an expansion of the "Syllabus" that appeared in the May *Intercollegian*, it is hoped the book will prove useful also to the Young Women's Christian Associations and to Bible teachers in our Sunday-schools, and elsewhere.

The general view-point of the book is that the Bible should come to function more largely in the life of modern man and society, through having brought to it our personal and social needs and problems for satisfaction and solution, and also

through the enlistment of persons to carry the light of the gospel into all our dark places.

The manual is interleaved for purposes of note making, indicating the desirability of an independent attitude on the part of users of the book.

References to the main topics discussed are grouped at the end of the book.

The author is indebted to a large number of kind critics for constructive suggestions.

H. H. HORNE.

August 25, 1912.

Silver Bay, N. Y.

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THE LEADERSHIP OF BIBLE STUDY GROUPS

CHAPTER I

INTRODUCTION

GENERAL VIEW OF THE PROBLEM

THE aim of this manual is to provide the essentials in the training of leaders of Bible Study groups.

**The Aim of
this Manual**

Regarding leaders of groups it is enough at this point to say that the success or failure of the Bible Study classes depends more largely upon the leaders of the groups than upon all other elements of the problem combined. The fundamental essential to successful Bible Study is efficient leadership. The whole effort of this manual is directed toward securing such leadership by discovery and development.

**Leaders of
Groups,—
their
Importance**

Training is the process of acquiring knowledge and skill in a given direction.

Training

The training of group leaders involves three things, viz., (1) A study, under an expert leader,

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of the principles of group leadership, with which this manual undertakes to deal. (2) Consultation with an expert supervisor from time to time, say once a week, regarding the difficulties encountered in the leadership of the groups and the application of the general principles of teaching to the actual course of study. (3) Practice Teaching under a sympathetic critic. In addition there are self-criticism and self-education, both invaluable aids.

Training Classes

The training just described may be received in three corresponding types of classes, viz., (1) The General Method Class, dealing with the general principles of teaching and group leadership, using this manual or some similar text as a basis. (2) Normal Training Classes, dealing with the application of the general principles to each separate course of study, e.g., "The Will of God," "The Life of Christ," etc. (3) Practice Teaching, under the supervision and private criticism of an expert. To these should be added that best of all means of progress, self-teaching.

It is recommended that at least the first and second types of training classes here described be used, because many group leaders need assistance in applying to their course of study the general principles learned in the first class, and this application is made in the Normal Training Class. Besides, no set of general principles can cover all the points of a specific course. So as a rule a single training class will not be sufficient. Furthermore,

any type of training class exceeding fifteen in number of persons enrolled should be divided.

In institutions where it is impracticable to have a separate training class in the principles of leadership, the training in principles, as well as the consideration of the material for the group discussions, may be carried on in the same Leaders' Training Class, conducted in the fall. This could best be done, however, only in cases where a single Bible Study course is being used.

We must carefully distinguish between these training classes and the regular Bible Study groups. The two are by no means the same. These training classes are to fit students to lead the Bible Study groups. The training classes aim to develop skill in handling the Bible Study groups. The difference between the two sets of classes is that between form and content,—the training classes develop form in teaching, while the Bible Study groups secure knowledge of the content of the Bible.

It is recommended that the General Method Class in principles be conducted for the leaders of the Bible Study groups prior to the beginning of these groups, perhaps even in the spring of the preceding academic year; that the Normal Training Classes be conducted at the same time, using the same texts, as the Bible Study groups; that the Bible Study groups be informally visited by the expert leaders of the General Method and Normal

**Training vs.
Bible Study
Classes**

**Time of the
Year for
Training
Classes**

4 LEADERSHIP OF BIBLE STUDY GROUPS

Training Classes, at least at the beginning of new courses, for the purpose of observation and later *private* conference with the group leaders.

Leaders of
Training
Classes

Preferably persons who themselves have had some pedagogical training should be secured to lead the training classes. In any case, whether they have had such training or not, they should be good teachers. Such are most likely to be found among the secretaries of the Association, the faculty, and the ministers of the community. It is desirable that the leaders of the General Method Class and of the Normal Training Class be the same, or work in close cooperation with each other, lest the group leaders be confused by a diversity of methods recommended.

Answers to
Criticism of
Training
Classes

Association workers have heard and will hear objections to training, like these: "teachers are born, not made," "method kills inspiration," etc. These objections are to be sympathetically heard and answered. It is true that teachers are born, and it is true that there must be inspiration in teaching. But it is also true that the born teacher is better for being well made, and that an inspiring teacher loses nothing in the end by improved methods, but rather gains. Born and inspiring musicians, painters, and surgeons must nevertheless gain skill and technique for highest success. This they do by means of study under masters of skill and technique as well as by practice.

PRESUPPOSITIONS REGARDING BIBLE STUDY.

In the preparation of this manual, certain things regarding Bible Study are presupposed as true in the light of past experience, and so while requiring of us a statement here, need no further argument in their defense. Among these things may be included the following:

(1) That the discussion of selected portions of Scripture by a group has certain valuable features not obtainable by the private study of the individual alone. Among these features may be mentioned the stimulation resulting from the presence of others, the information and broadening of sympathy which come from hearing the viewpoints of others, and the benefit of expressing oneself before others. Despite these real advantages of group study, this work should by no means be regarded as a substitute for the daily "Morning Watch" of the individual alone.

**Values of
Group Study**

(2) That the Bible has a personal and social message worth while for modern life — a message that is educative, inspiring, adjustable, and directive; educative because developmental; inspiring because it acquaints us with God; adjustable because applicable to the needs of modern society; and directive because it guides our methods of personal and social work.

**The Biblical
Message is
Worth While**

(3) That each individual owes it to himself to find out what this personal and social message for

**Duty to
Oneself**

him is, and that it is worth while to do so, even if the message does not at once win willing consent. He may become worse for the revelation of his duty which he does not undertake to perform, but he may become better through walking in the light as fast as it is revealed to him.

The
Experimental
Method

(4) That the best method to adopt in discovering this message is the inquiring, open-minded, experimental one.

“O taste and see that the Lord is good.”

To Andrew and John, inquiring of Jesus where he dwelt, the Master replied with an invitation to companionship: “Come and see!”

The truth is not to be accepted intellectually so much as done practically. To Christian and non-Christian alike, seeking to know the biblical way of life, or even doubting this way, the motto to be commended is: “Try it and see for yourself.” This is the embodiment of the empirical method of science in Christian experience.

Individual
and Social
Transformation

(5) Further, that if this message is followed, the life of the individual will first be transformed, the social significance of Christian principles will be appreciated,¹ and so ultimately, though gradually, the human race will become in fact the family of God. A careful study of the methods and work of Jesus reveals the fact that he approached the problem of improving society through

¹ J. W. Jenks, *The Social Significance of the Teachings of Jesus*.

transforming individuals rather than through changing social conditions by legislation or otherwise. His ministry at Jacob's well near the village of Sychar is a good illustration.

(6) Finally, apart from religious considerations and entirely from the cultural standpoint, every educated man and woman should know through first-hand study the elements of the greatest religious development in the world, as recorded in the Bible, and the essentials in the character of the most influential person in human history, Jesus of Nazareth.² Furthermore, without the knowledge of the Bible one cannot fully appreciate or understand English and American literature, or enter sympathetically into the great modern world movements for spiritual supremacy.

From the educational standpoint, since modern public education is not committed to biblical instruction, and yet biblical knowledge is an essential in liberal education, it is the more incumbent upon voluntary organizations and upon individuals to promote Bible Study as an object of primary importance.

² H. H. Horne, *Psychological Principles of Education*, Chap. XXXIV.

CHAPTER II

QUALIFICATIONS FOR GROUP LEADERSHIP

Practical
Value of
Considering
These
Qualifications

IN the preceding chapter we saw the strategic importance of the position of the leader of the Bible Study group. We come now to consider his qualifications. Such consideration is of practical value in three ways.

In Discovering
Leaders

(1) These qualifications are to be used by secretaries, present group leaders, and others, in discovering future leaders.

In
Self-Testing

(2) They are to be used by prospective leaders in testing their own ability to lead.

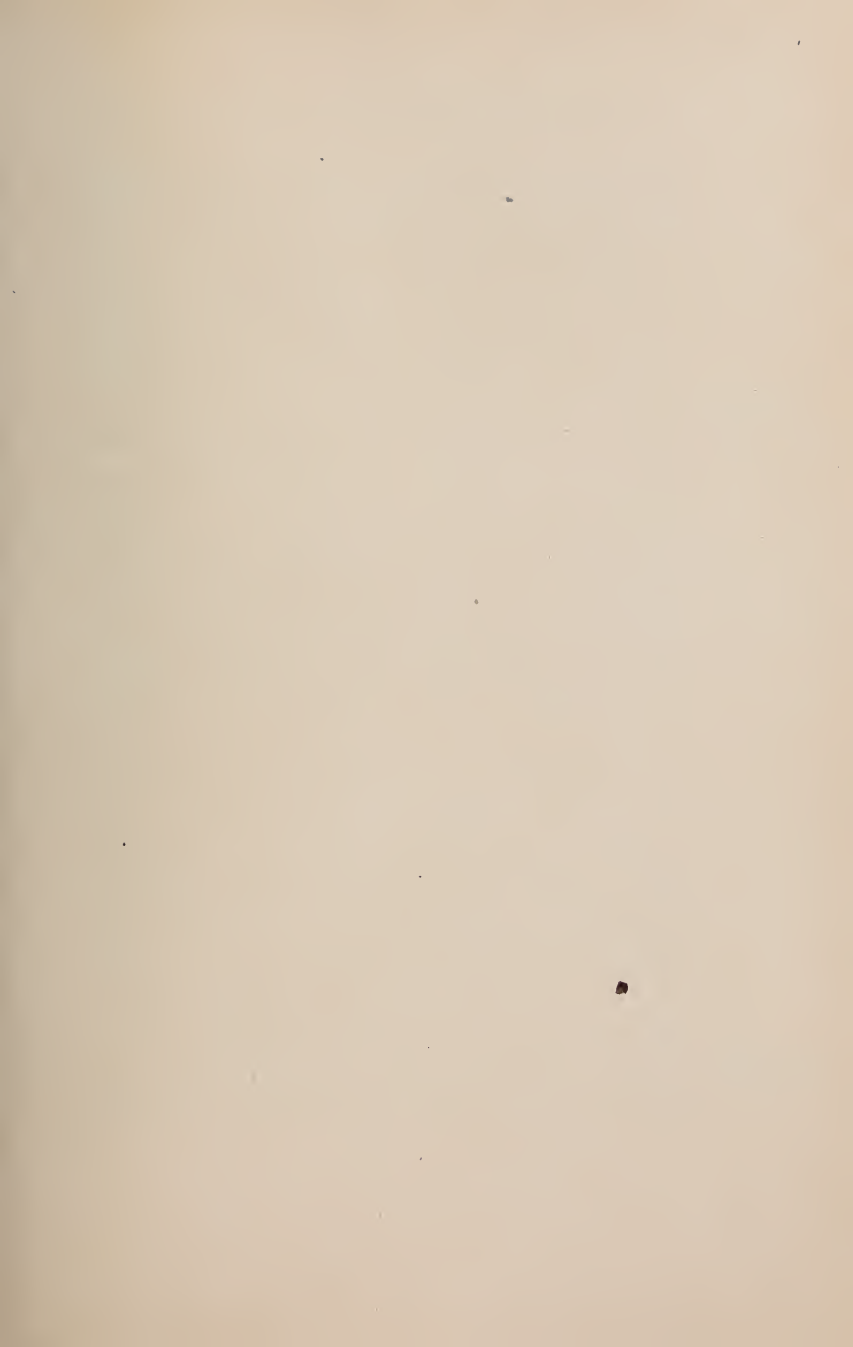
In
maintaining
Ideals

(3) They are to be used as ideals to follow, that leaders may both strengthen the weak points and emphasize the strong points in their work. The latter is both easier and more important to do, though the former should not be neglected.

What are these qualifications?

TYPES OF HUMAN LEADERSHIP.

Let us make an inductive study of human leadership, with a view to discovering what the qualifications for leadership really are. We naturally





suppose that a person who possesses in some degree one or more of the qualities found in the great historic leaders of mankind may himself become a successful group leader. If we take some thirty of the greatest leaders of men and seek to classify them in groups according to their striking similarities, there turn out to be just three of these groups.

The first group would include Plato, the great Greek philosopher; Aristotle, the great Greek scientist and philosopher; St. Thomas Aquinas, the greatest Roman Catholic theologian; Calvin, the theologian of Protestantism; Jefferson, the philosopher of social democracy; Calhoun, the logician of secession; Webster, the interpreter of the Constitution; Tolstoy, the prophet of a new social order; Carlyle, England's great philosopher of work; Bishop Brooks, America's leader of liberal orthodoxy.

The
Intellectual
Type

A very little reflection on the secret of such influence as these men exercised, reveals that theirs is the type of *intellectual* leadership. They are the thinkers for their fellows in the various fields of philosophy, science, politics, and religion. Many other illustrations of this group could be found, notably that of Kant, the greatest thinker of the modern world, and it would be profitable for readers to add still other names to the list.

Now, intellectual leadership involves three things, viz., (1) originality, (2) penetration, and (3) soundness of judgment. The second and third

What
Intellectual
Leadership
Involves

factors are very closely related; still, a judgment may be sound, yet not penetrating. Originality is necessary to distinguish the leader from the follower. Penetration is necessary to give depth of thought to originality and to preclude superficiality. And soundness of judgment is necessary that one's conclusions may remain, at least to out-last long reaches of time.

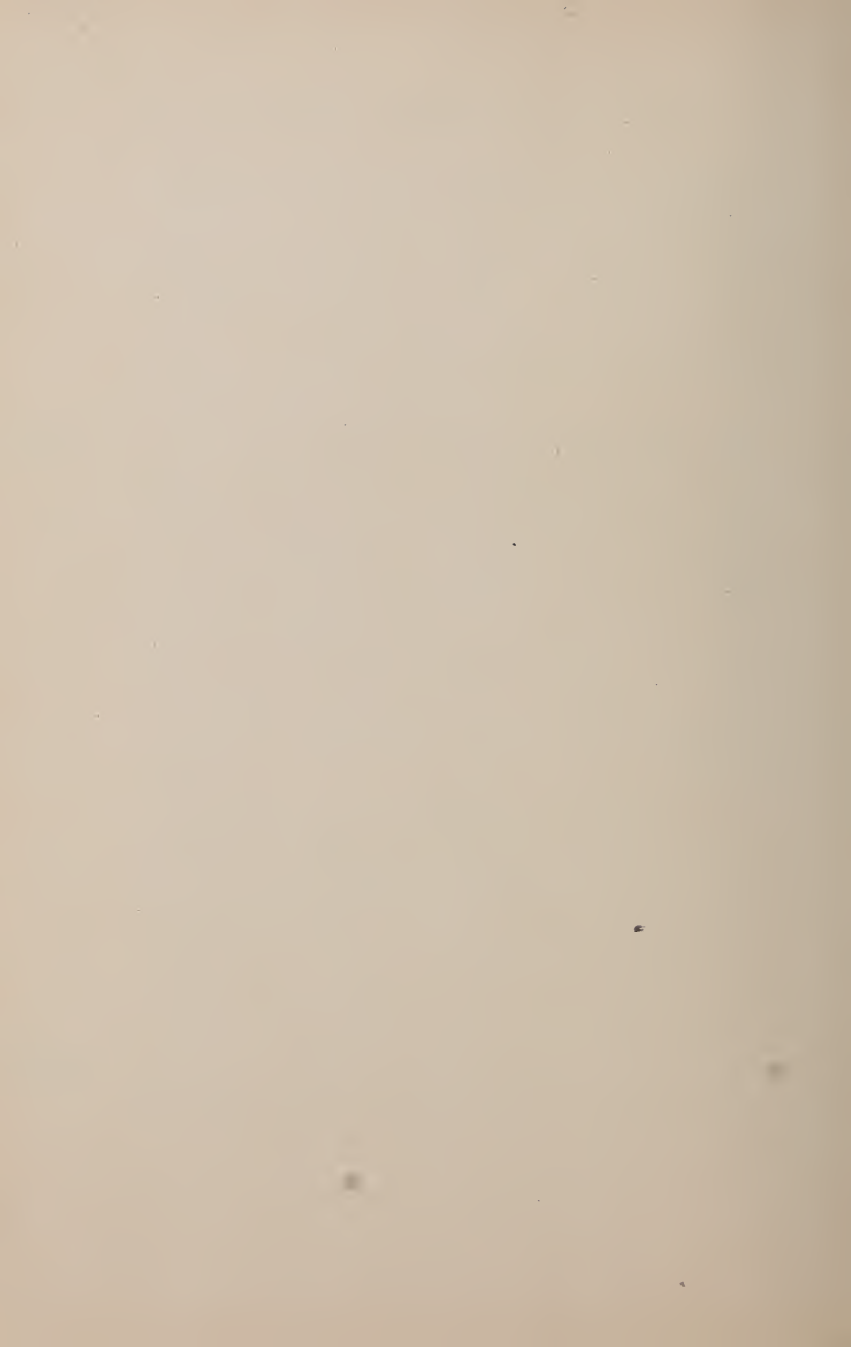
The
Volitional
Type

The second group would include Moses, the leader and lawgiver of Israel; Alexander the Great, world-conqueror; Julius Cæsar, the same; Trajan, as emperor of Rome uniformly successful in great enterprises; Constantine, who established Christianity as a state religion of Rome; Luther, founder of Protestantism; Cromwell, Puritan Protector of the English Commonwealth; Richelieu, great French minister of state; Washington, winner of American freedom; Napoleon, the greatest of conquerors; Bismarck, real founder of modern Germany.

The secret of the influence of these is *will* leadership. These are the doers for their fellows. Of course this type of leadership involves great intellectual ability also, especially in the formation of practical plans of action. Other illustrations of this group could also be found, including discoverers, like Columbus, and inventors, like Edison.

What
Volitional
Leadership
Involves

Now, volitional leadership involves four things, common enough in themselves, but rare in combination, viz., (1) definiteness of purpose; (2)



largeness of purpose; (3) faith in this purpose; and (4) tenacity of purpose. Definiteness of purpose prevents aimless action. Largeness of purpose involves affecting, directly or indirectly, a great many people. Faith in one's purpose solicits the aid of others in its execution, and also leads to tenacity of purpose without which obstacles cannot be surmounted.

The third group includes such names as Confucius, China's great moralist; Buddha, the founder of Buddhistic religion; Zoroaster, the founder of the Parsi religion; Socrates, the great moral teacher of the Greeks; Mohammed, the founder of Mohammedanism; St. Francis of Assisi, the personal leader of the Franciscans; Ignatius Loyola, the founder of the Jesuits; Rousseau, French apostle of naturalism; Henry Clay, "the great pacificator"; Mazzini, the great Italian patriot.

**The
Emotional
Type**

The secret of the influence of these is *personal sympathy*. They enter into the lives of their fellows through feeling. Other illustrations could be found here also, including some of the leaders of the Crusades.

Emotional leadership involves two things, viz., (1) great sympathy, and (2) intensity of feeling. With these qualities must also go a certain intellectuality to guide and a certain practicality to execute.

**What
Emotional
Leadership
Involves**

COMMENTS ON THESE GROUPS OF LEADERS.

As we compare these three groups with each other, there are some outstanding impressions.

Health

(1) Practically all of these men were endowed with a great amount of physical vitality,—they had health. Rousseau is an exception.

**Influence
vs. True
Greatness**

(2) Influence and true greatness are not identical. All of these men were leaders of influence; some of them were not truly great. Napoleon, for example, lacked the moral purpose essential to true greatness.

**The Leader is
not Equally
Strong in All
Respects**

(3) Some of these men had all the qualities of leadership, but not equally present. Bismarck was certainly a man of thought as well as of will, and Socrates certainly was a man of thought as well as of feeling. Indeed, some of the illustrations may be incorrectly placed.

**Unity of
Leader With
His Fellows**

(4) The qualities of leadership — intellect, will, and feeling are common to men; psychology finds these characteristics in every human soul; the high degree to which any one quality is present makes the leader. So the leader after all is one with his fellows, differing from them only in degree, not in kind. And every man has something in him akin to, if not identical with, leadership.

**Adaptation of
Leader to
Group**

(5) As we think of different leaders for different ages, meeting different needs, it is evident that different groups of people have needed and will need and prefer different types of leadership. The

leader must represent the essential needs of his group, giving its members not what they praise, nor what they want, but what he truly sees they really need. A group of students requires intellectual leadership, a group of practical men requires volitional leadership, a group of artists requires emotional leadership. A mixed group of men requires an all round type of leadership.

We all acknowledge Jesus as our Leader. Shall we stop a moment at this point to inquire to what type of leadership he belongs? It is probable that different followers of his would assign his leadership to different types. Certainly it is to be admitted that each of the three types appears prominently in him. As an intellectual leader his words are unparalleled. As a volitional leader his works are matchless. His emotional type of leadership is strikingly shown in his great compassion on the multitudes and on individuals. From the objective side, considering his influence with men in each of these respects, we have the very many who accept his teachings, and the many who are continuing his work in the world, and some from each group who feel the sympathetic touch of his personal leadership. Those who find truth the dominant note in his personality will regard him as belonging to the intellectual type of leader; those who find goodness to be the dominant note will assign to him the volitional type of leadership; and those who regard beauty and love as the dominant note

**The
Leadership
of Jesus**

will assign to him the emotional type of leadership. Personally, I am inclined to associate Jesus with the third group of men, the leaders by virtue of personal sympathy rather than by either intellect or will, because he is the perfect expression of the heart of God. Perhaps Jesus is our supreme human leader because he combined in so exceptional and harmonious a way the three types of leadership. This is a natural place to stop for a while and reflect upon the divinity of Christ.

SIGNS OF POTENTIAL LEADERSHIP.

In accord with the preceding study of human leadership, successful group leaders are to be found among those who have already shown themselves leaders of their fellow students in at least one of these fields:

- | | | |
|-------------|----|---|
| Cla.
Lea | of | (1) Athletics,— physical. |
| | | (2) Scholarship,— intellectual. |
| | | (3) Student Activities,— practical and moral. |
| | | (4) Sympathy,— religious. |

The first class is included because of the endowment of physical vitality which the leaders of the world have had as a rule. Athletic leadership is itself, however, not sufficient to make a successful group leader, though it is a powerful reinforcement to any other qualification for leadership. The athletic leader is likely to have also both the intellectuality and initiative requisite. The other three

classes evidently correspond to the intellectual, volitional, and emotional types of leadership. Leaders in any one of these four fields are very promising material, though they will not necessarily prove themselves to be successful group leaders, for which certain specific qualifications drawn from the other fields of leadership than that to which they belong are essential.

QUALIFICATIONS FOR GROUP LEADERSHIP.

The qualifications essential to success in group leadership are the following ten:

(1) A body strong enough to maintain a good nerve and to suggest some physical magnetism.

(2) Studious and capable enough to master thoroughly the material taught.

(3) Independent enough to profit by this manual and other helps without being bound by them.

(4) Good enough to practice in private and public personal life what is taught, without ceasing to be humble.

(5) With resolution and versatility enough to overcome numerous obstacles in the way of a successful Bible Study class.

(6) With belief in this work enough to make sacrifices to win successful leadership.

(7) Sensible of responsibility enough to take advantage of all possible training, perhaps involving attendance at a Summer Conference.

(8) Interested enough in his group to study the

members of the group as individuals, with a view to meeting their personal needs through presenting a personal Saviour from sin.

(9) With the larger purpose to see the Bible function more definitely in the life of modern society.

(10) Prayerful enough to receive the gift of the Holy Spirit, without which there is no spiritual success.

The Ideal of
All Round
Leadership

Each of these qualifications should be present to achieve satisfactory success in group leadership, and the higher the degree of their presence by so much the more may success be expected. It may be noted also that each of these ten qualifications falls under some one of the types of leadership, and thus we suggest that the successful group leader must draw in some respects, though not equally, from all the types of leadership, and so must hold before himself an all round leadership as his ideal. Thus the disciple strives to be as his Lord, in body, thought, action, and love.

WHO SHALL BE THE LEADERS OF BIBLE STUDY GROUPS?

The real question is "Should professors or students or any one type of men be used exclusively?" What are the facts in regard to leadership of Association voluntary Bible classes for the college year 1911-1912?

Students leading Bible Study groups . . .	2,550
Faculty men " " " " . . .	1,042
Business and professional men " . . .	437
Students attending groups 2 months or more	24,928

It must be remembered that not a sufficient number of any one type of leader can be secured to man the nearly 3,500 groups reported in 1911-1912. To use professors exclusively means to increase the size of the classes so that the lecture method will need to be used exclusively, and later discussions will show that this is unwise.

The statistics show that business men, professors, ministers, and professional men, as well as students have been used. The records reveal the fact that representatives of all types have failed and that representatives of all types have succeeded. The statistics corroborate the thesis that success or failure does not inhere with any particular type of leader, either professional or student, but depends upon the individual person. Certainly the ten essential qualifications just named are not confined to professors, nor are they found in all professors.

The real point of discussion has been: Can students be successful leaders of their fellows in Bible Study? The failure of some student leaders has led many to say that they cannot be successful because of the difficulty of the subject matter, because of the lack of knowledge, and because of their lack of experience as teachers.

**Can Students
Lead Groups?**

Causes of Failure

The best answer to these objections is to study the causes of failure. It is interesting to note that with the exception of the first, these ten essential qualifications can be acquired. In almost every case lack of success has resulted from failure to meet one or more of these qualifications or from some preventable cause. The most frequent causes of failure are these four: first, lack of careful selection of leaders; second, lack of adaptation to the group; third, lack of training in the material and method of Bible Study leadership; fourth, unwillingness to take the time for personal preparation. It is interesting to note that these are usually the causes of failure when a business or professional man leads a class, and also that they are all difficulties which can be overcome. It certainly is unwise to select any students who are willing to lead groups without reference to ability and adaptability and expect them to make a success. Students so selected fail in other college activities, but as there are certain students who make efficient college leaders in other departments, so those can be found who are suited for Bible Study leadership.

Success of Student Leaders

It certainly is unwise to assign students to classes to which they are not adapted or which are beyond their power to handle. It would seem wiser to make use of faculty men for the more advanced classes, for those dealing with peculiarly difficult religious problems, and for starting Bible Study among certain classes. But students with qualifi-

cations of leadership can be used even more successfully for freshmen and sophomores than faculty members, for they have just passed through the problems which the under-classmen are meeting and are in a position to feel their difficulties and so provoke discussion more easily than an expert. Further, they have the respect of these under-classmen and yet, being students there is less danger of religious truth being taken merely on authority. It seems preposterous to claim that students who are trusted for leadership in all sorts of important college activities and who will a very few years later be taking positions of responsibility in life as teachers, ministers, or lawyers, cannot lead Bible Study classes as upper-classmen. If they have not the ability to make good in this responsibility, it is doubtful if they have the qualifications of leadership which will enable them to make good in their respective professions.

It is certainly unwise to put inexperienced leaders in charge of Bible Study classes without any training or supervision, but we have already indicated the possibilities for overcoming this through the curriculum and through special faculty training and supervision for this to be provided.

If Bible Study leaders feel that while every college activity requires the expenditure of time and energy to secure success, they need to give no time to their Bible Study classes, they will, of course, fail. The strategic opportunity of vitally

affecting the lives of students must be brought home to the leaders so forcibly that whether students or professors they will be willing to make the sacrifices necessary to insure success.

The selection of the student leaders certainly ought not to be advocated for the sake of the training which it gives the students unless it is otherwise desirable, but it must be remembered that students who lead Bible Study groups acquire valuable experience upon which they can rely later when in a position to serve the Church.

In view of all the facts now before us, it seems entirely feasible and desirable to use properly selected, well adapted, and adequately supervised student leaders of Bible Study groups, especially upper-classmen for lower class groups. It is a good thing for lower-classmen to have upper-classmen as their leaders in this as in other forms of student activity. It puts Bible Study on a basis of equality with other things.

The best mode of procedure in securing leaders is to select them in the spring for the work of the following fall from lists of the most promising material in the membership of the groups submitted by the present leaders. Where possible, students who have had, or are taking, work in Biblical Introduction and Religious Pedagogy in the curriculum should be selected. Such students are better prepared to lead the groups and they will also themselves be greatly benefited by this practical experience.

CHAPTER III

PREPARATION FOR LEADING THE GROUP

THE leaders of groups being selected in accord with the qualifications of leadership just considered, we now come to consider the preparation such men must make for leading the group. To begin with, we must distinguish between two kinds of preparation, general and specific. General preparation aims at that culture of personality which fits a person to be a group leader, as well as to lead the complete life. Such preparation really goes on all the time.

Kinds of Preparation

General

Specific preparation aims to fit the leader for the next meeting with the group. To it an allotted time should be given. We will now make some suggestions bearing on each kind of preparation, the following out of which will tend to make not only good group leaders, but also good college students. The fruits of the Christian life should appear in collegiate standing as well as in right conduct.

Specific

GENERAL PREPARATION FOR GROUP LEADERSHIP.

We begin with suggestions toward right general preparation for group leadership. (1) Have a

A Schedule.

schedule of work for each week. Only those who have tried it know its benefits and its time-saving value. "Efficiency" is the great word of our day and system is the watchword of efficiency. If you would be efficient, be systematic. In this schedule provide for four things, work, play, meals, and sleep. Not one of these four things is to be slighted. Work—your college studies and intellectual activities, like debating, associated with them—is your business in college. Play is just as important as work and just as educative in its own way. Play includes all forms of exercise and social recreation. Meals are ordinarily too hurried, neither one's food nor one's companions at table being properly treated. How much time should be allotted to each of these four matters depends upon the individual student, and it is one of the most important problems of college life, upon which, in fact, the secret of college success essentially depends. For the average student a splendid division of time is one-third to work, one-third to play and meals, and one-third to sleep. Not less than half an hour on the average should be given to each meal. A careful examination on the part of each student into how he spends his time, which is his most valuable possession, will in most cases convince him that he is working too little and playing too much.

Not that your schedule should be inflexible but that it should be your working basis to which you

generally conform, except with good reason. Try it for yourself and find how much more time you have for doing things, including Christian work.

(2) Allow time in this schedule for your training class and your specific preparation. They naturally fall within the eight hours of the day allotted to work. In most cases it will involve no sacrifice of other work, for very few students really work eight hours out of the twenty-four, but, in cases where necessary, less essential college matters may well be sacrificed. The person who has undertaken the Christian life earnestly is familiar with sacrifice.

**Time for
Preparation**

(3) Out of the eight hours allotted to recreation, give some time each day to thought and quiet meditation for the growth of your own soul. For this purpose a solitary walk in the woods, where possible, is desirable. Be alone with Nature, God, and your own soul. This solitude secures spiritual recreation, as food and exercise recreate the body and the mind. One's attitude at such a time should be that of passivity and receptivity that the soul may come into harmony with the Eternal.

Be Alone

(4) Pray for right influence with others. We have not yet exhausted the benefits of prayer. In fact, we are just coming into a renewed appreciation of what prayer can accomplish. By prayer we not so much conquer God's unwillingness as lay hold on God's willingness; we not so much win

Prayer

blessings God had not intended for us as appropriate blessings he constantly extends to us; we not so much change God's will concerning us as change our will concerning him and his plan for us and the world. We conclude with Jesus: "Men ought always to pray."

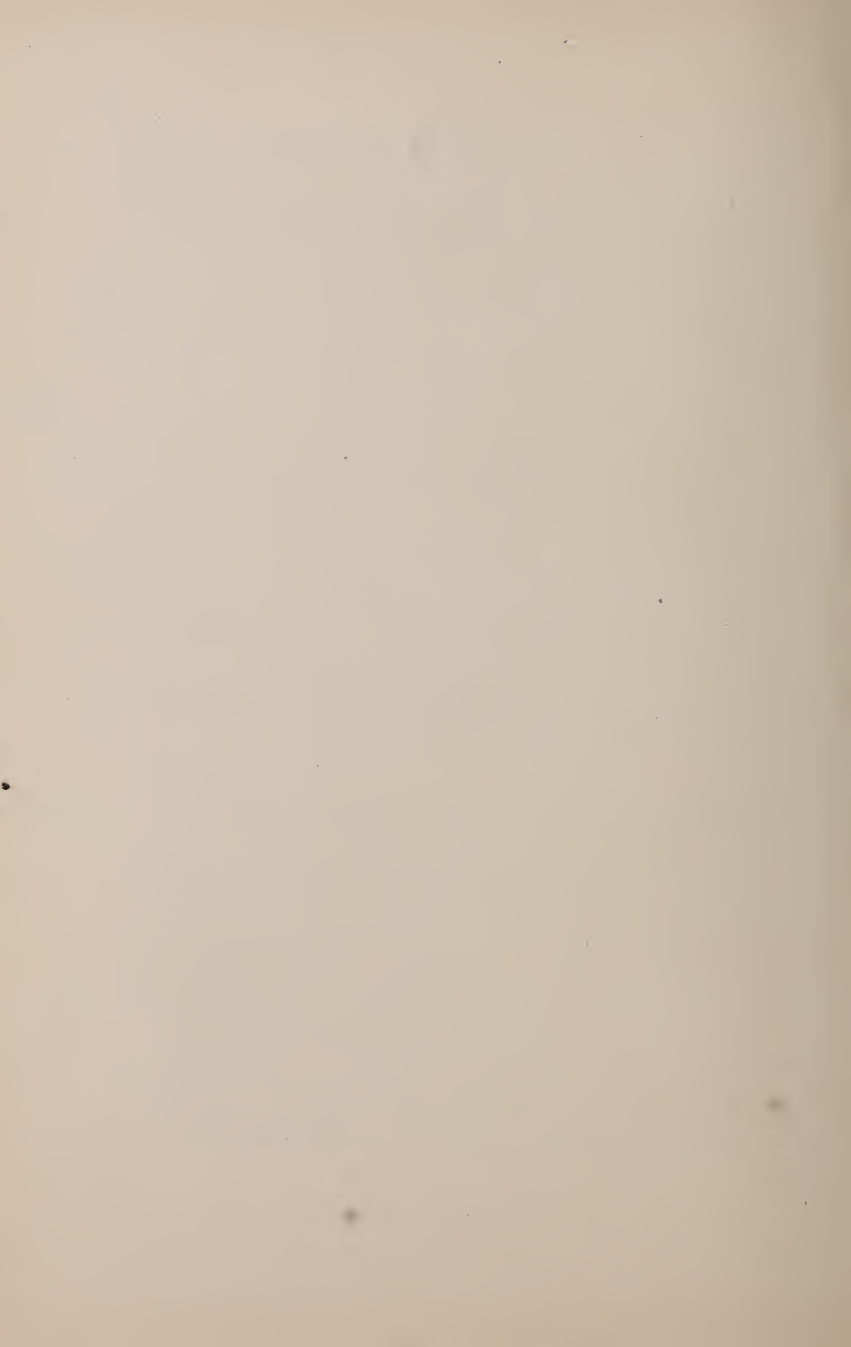
College
Courses

(5) Elect a college course in the Bible, where such is offered, that will form a background to the text used by the group you are leading, and also a course in education, preferably in educational psychology or method. You will find that electing a course for such a specific practical purpose will enable you to get a great deal more out of the course, because your mind is constantly on the lookout for things you can use. This explains why men in professional and technical schools are better students than men in liberal colleges, but it does not justify surrendering the idea of a liberal education.

Truth and
Life

(6) In certain of your general college courses think of the application to life of the truths learned therein. Perhaps you can make use of such applications in leading your group. This suggestion would apply particularly to courses in psychology, sociology, economics, history, literature, and philosophy. Still, do not be disappointed if you cannot find a great deal that is of such practical value to you, because college courses exist primarily for knowledge and appreciation, not for use. This may be a mistaken theory of education





but it is the theory upon which American colleges and English universities are built.

(7) In attending your General Method Class and your Normal Training Class and in using their results, rely upon your judgment rather than upon your memory. Independence, remember, is one of your qualifications for group leadership, and here is one place it shows. Imitate neither the ant, which collects a heap, nor the spider, which spins from within itself, but the bee, which both collects, reworks and distills the sweet essence. Let your mind be neither a sieve for all material to pass through like water, nor a funnel to transmit all material just as received, but like the chemical retort in which new processes take place. However much your training, you must end by being yourself and not your trainer. You may do *as* he did but not exactly *what* he did.

Judgment
vs. Memory

(8) Finally, of these suggestions for general preparation, try to become yourself in all things what you earnestly desire the members of your group to become. Be unto them what you would have them be unto you and unto others. You will influence them more by what you are than by anything you can possibly say. A very little, feebly said, but well supported by right living is better than fine thoughts clothed in beautiful language but out of harmony with one's real self.

Personality

Thus, to repeat, having all these suggestions in mind, general preparation aims at that ideal cul-

tivation of the nature and growth of the soul which fits for most efficient and acceptable service.

SUGGESTIONS FOR SPECIFIC PREPARATION.

At this point we pass to the suggestions for specific preparation for group leadership.

**Study Your
Topic**

(1) Master your topic thoroughly each time by study. There is no such thing as a single successful group meeting without the most careful and specific preparation for that particular meeting. If no successful teacher permits himself to go before his class without definite preparation for that meeting, though he may have been over the ground often before, how much more should the Bible group leader thoroughly prepare himself each time! If you would be a leader indeed, put a great deal of conscience into your preparation. Later we will have more hints on study.

**Outside
Reading**

(2) Read up a little on the subject outside the text, that you may have something new to contribute, that you may feel yourself to be handling the truth instead of a text about it, that you may be to a degree independent of your text, and that the members of your group may feel you know more about the subject than they do, and so that you lead by right.

**Use a Good
Story**

(3) Settle on some good story to tell at the end of the meeting to carry the truth of the lesson home. The story is more easily remembered by the members of the group than abstract material,

it appeals to the imagination, it makes the truth more acceptable, it is interesting, and it gives variety. It is worth while to get into the habit of noting good stories when you hear them or run across them in reading. They may be clipped from newspapers and put into your notebook. Later we will have some hints on story-telling.

(4) In preparing for a meeting in which the conference method figures at all, and it should figure some in every meeting, anticipate in advance as far as possible the difficult questions that may be raised by the group members, that you may not be caught unawares, that you may give considerate answers to new questions, and so that you retain your real leadership of the class. Yet, if thrown off your feet by a hard question, admit it frankly rather than try to gain equilibrium awkwardly.

**Anticipate
the
Difficulties**

(5) In preparing for the meeting into which the question and answer method largely enters, (a) recall what experience or knowledge the members already have which is similar to the new truth of the lesson before you and upon which you can draw in order to make the new truth plain. This use of the old in comprehending the new is known as "apperception" in psychology.

**Use
Apperception**

(b) Divide your lesson into its few main points. This involves "analysis" and "perception," and helps you to make the content of the lesson definite instead of leaving it vague. Each one of these points should be illustrated.

Analyze

Associate

(c) Associate these main points with each other logically so that the earlier ones in each case lead on naturally to the other later ones. This enables you to pass easily from one point to the next and also to help fix these points in the minds of the group.

Generalize

(d) Think out the general truth involved in the lesson. Formulate this general truth in as compact a way as possible. It represents the distilled essence of the whole assignment, the one great thing for which the whole lesson exists, the sum of the truth of the whole in a single sentence. This involves "generalization," and enables you to summarize briefly the whole material.

Apply

(e) Think out the possible applications of this truth to life and to the needs of the individual members of your group. At this point your preparation passes out of the region of theory into the region of fact. To do this involves knowledge of your men as individuals, helps you to make truth function in life, and gives you power with men. It involves "deduction" or "application."

Taking these five steps in preparation for the question and answer method of conducting the class fits in very well with the "five steps of formal method" of Herbart. This same kind of preparation also is finely adapted to the lecture method of presenting the lesson material.

Prepare Questions

(f) Furthermore, I should suggest, prepare a short list of essential questions concerning the

main points and the essential point you have to make, but do not let this list be seen in the meeting, unless you find it necessary. We cannot trust our impromptu questions to be the best, though some of our best questions will be called out impromptu.

(6) In preparing material to introduce into the meeting in lecture form, be sure you are the master of it, and that it is not already familiar to your group, and that it is really pertinent to the topic in hand. It is a good plan to have some exhibition material in connection with lecture work, which should be carefully collected and looked through before you want to use it, that no delaying and disturbing hitch may occur. The form into which you cast your lecture material may very well be the same as that suggested in the five points for the question and answer method above.

**Preparation
to Lecture**

At this point, in view of the nature and amount of specific preparation actually involved, some leaders may feel their hearts sinking. Such I would encourage by several considerations.

**Some Encour-
agements**

If this thing is worth doing at all, it is worth doing well, and to do it well is not simply going to make you a conspicuous success as a group leader, it is going to give you power over yourself and power over men, both now, and in time to come. Nothing valuable in life comes without effort.

**Effort
Leads to
Power**

The crux of the matter whether you are to succeed or fail as a group leader lies in your doing or

**Preparation
Will Lead
to Success**

not doing as recommended in these six ways. If the thing were possible, I would be willing to guarantee satisfactory success to nine persons out of ten who would honestly conform to these suggestions.

It Pays

This kind of preparation will indeed usually require two hours for each coming meeting, and more at the first than later, but you will learn more than you can teach; the time of the meeting will pass pleasantly, profitably, and only too rapidly; you will become an all round better college student; you may find you were "cut out" for a teacher; and you will find all your college life has received toning-up and inspiration.

But I promised to give you a few hints on how to study.

HINTS ON STUDY.

These hints on study apply just the same to your regular college work as to your preparation to lead a Bible Study group. In fact, when you learn how to study, you will save enough time each week in this way to give to Bible Study preparation.

**Get
Conditions
Right**

(1) Get physical and mental conditions right, including temperature, ventilation, books and apparatus, and a quiet mind. Yet a person needs to habituate himself to studying under difficulties.

**Have a
Purpose**

(2) Have a purpose in view, especially some use in mind to which you propose to put this very

material as soon as you can master it. This use may be personal or social.

(3) Concentrate, keeping out distractions as much as possible. By concentration we keep our minds at our task, bringing it quickly back as soon as it wanders and not allowing it to dwell upon interruptions of any kind, whether from within or without. Archimedes, the mathematician, said to the Roman soldiers capturing his city of Syracuse and running in upon him: "Do not disturb my circles!" **Concentrate**

(4) Note carefully the subject which you are studying. Experience shows that students do not sufficiently correlate topics and content. To fix the topic in mind puts the association machinery of the brain to working in the proper direction. **Note Subject**

(5) As you proceed, don't cram, but think. Cramming fills the mind with undigested and easily forgettable material. Thinking involves the comprehension and assimilation of material. This involves going slowly enough to master each point thoroughly in its bearings before proceeding and it also involves reacting independently upon the material taken in. **Don't Cram but Think**

(6) Make notes freely. In making notes, take down only the essentials; keep exact references to author, title of work, and pages; paste in important clippings; report the gist of an argument in your own language rather than verbatim; put in verbatim only important quotations and not a great **Notes**

many of them; have your notebook systematically arranged by topics, using loose leaves for this purpose; provide an index to the main topics at the front of the book; and so make a notebook, not for exhibition, but for future personal reference and actual use.

**Fixation of
Material**

(7) Fix in mind the points you want to keep. You may be able to recall them exactly later for definite use, and, if so, so much the better, but, if not, these points will enter unconsciously into the warp and woof of your judgment.

**Mental
Expansion**

(8) Try to get that mental expansion in study that means intellectual joy. There is such a thing as so studying good material as to realize that it means a healthful straining of brain cells, the acquisition of new view-points, and the growth of new power. Under such circumstances it is no task to study.

**Put Your
Acquisitions
to Work**

(9) Plan to use what you have learned, so far as possible, in order really to know it, to keep it, and to help others. By using our knowledge we "try it out," we sift the chaff from the wheat, and we gain skill and power. In preparing to meet a group, there is a definite expression to come from most of the impressions we gather. Thus the circle beautifully completes itself. In much of our academic study we can have only remote expectations of use, though even such study has its developmental benefits.

HINTS ON STORY-TELLING.

It was suggested that you end with a story.

**Let it
Illustrate**

As a part of your preparation, select a story that illustrates your point. It may be a very simple incident, a part of your personal experience, or drawn from the life of some great hero, like Grenfell.

Rehearse your story to yourself to make sure that you know it. **Know It**

Make it short by omitting the irrelevant details. The parables of Jesus are inimitable models of story-telling. **Be Brief**

Give your story a beginning, a middle, a climax, and an end. The beginning introduces the setting and the actors, the middle unfolds the action, then the climax gives the main point of the whole, and finally the conclusion is the natural outworking of the climax. **The Story's
Parts**

When you come to tell your story to the group, feel it and realize it vividly as you tell it. **Realize It**

Then do not moralize about it after you have told it. **Don't
Moralize**

It would be a good plan for the Training Class to devote at least one meeting to having stories told by the members. **Practice**

CHAPTER IV

THE ART OF LEADING THE GROUP

**General
Suggestions**

WE begin with a few general suggestions on leading the group.

**Self-
confidence**

(1) Have a measure of self-confidence that you really can do it. This is auto-suggestion. Of course your nerve is really tested when you face your group, especially at the first meetings, but you must rely on your faithful preparation and go bravely and self-forgetfully ahead. Even old, experienced teachers often feel a quivering of nerves at the outset and are the better for it.

**Place of
Meeting**

(2) The place of meeting. Have a room alone for your group where there will be as few distractions as possible to overcome. If there are pictures on the wall suggestive of biblical times, or books on the table dealing with similar themes, so much the better.

Beginning

(3) Beginning your meeting. Start sharply on time, if only one is present; the others will then learn to come promptly. Commence with brief silent or spoken prayer, or at times, if the location allows, with one stanza of a hymn. Be sure to do

something well worth while the very first meeting that the first impressions may be good.

(4) Keep things moving in a lively but never hasty manner. Don't show more enthusiasm than you feel, but be sincere. Don't wear a point out by dwelling on it and do not rush over points before they are really comprehended. Pass, however, as rapidly through the material as the group can afford to go.

**Keep
Things
Moving**

(5) Dispense with the text and your notes as far as possible. In any case keep them from coming between you and your group. It were better for you and your group members to be looking into each other's faces earnestly, talking over the material than to be buried in the texts.

**Direct
Contact**

(6) Be very genuine as a leader, ready and willing to state your own views fully and unequivocally, but confessing ignorance, when you do not know. Never "bluff" nor give evasive answers. You are not supposed to know everything, but you are supposed to tell only what you do know. Do not be less friendly to the members of your group on the campus than in your class.

Sincerity

(7) Have a distinct aim of the ultimate goal of these group meetings. Just where do you want your group to come out at the end of the course? This ultimate goal may well include these five matters, knowledge about the subject in hand, the ability to think in this field, an appreciation of the significance of the matter covered, a deeper deci-

**Have an
Ultimate
Aim**

sion of character, and the enlistment in some form of actual service.

THE THREE METHODS OF CONDUCTING THE
GROUP.

How shall the group be conducted? There are three main possible methods, each one of which has received mention already in our account of "specific preparation for leading the group." These are: (1) The Conference or discussion method; (2) Question and Answer; (3) Lecture. Perhaps these terms sufficiently define the respective methods.

It is recommended that the Conference method be mainly used, though individual leaders are at liberty of course to select the method by which they can succeed best. The reasons for recommending the Conference method to student leaders are two, viz., (1) the greater freedom it allows, which is so necessary in helping students to make personal investigation and trial of Bible facts and principles, which is our main aim; (2) the practical equality of status it implies between the leader and the members, being thus the most complimentary to the members, even the leader being also a learner. The student leader is really in a better position to lead a Conference than to question a class or to lecture to an audience. Still it is no slight or easy matter to conduct a Conference successfully.

But when for any reason the Conference method

Which
Method
Shall One
Adopt?

fails to work satisfactorily, you as leader must be able to fall back on the other methods as supplements. In fact, you will probably find that a combination of these three methods, making the conference idea central, works best of all.

We will now consider the use of each method in conducting the group, beginning with the Conference method.

THE CONFERENCE METHOD.

(1) *Its peculiar advantage:* each member contributes something naturally and according to expectation. He comes prepared to do so. Each is thus taught by all. If the work done were more scholarly, it would approximate the "seminar" method. The leader's genius will appear in calling out the best from all members of the group. Thus the Conference educates by expression. Its
Advantage

(2) *Its underlying philosophy:* truth is to be found by putting together various views of truth, allowing them to settle into as great a harmony as possible; each person is entitled to his own opinion, which he should seek to rationalize as much as possible through attrition with the opinions of others; each person should consider fair-mindedly opinions differing from his own; truth is not to be formally stated and dogmatically advanced, to be accepted uncritically by all alike; truth is most likely to appear in the conceptual element common to all the opinions regarding it, as Socrates taught; Its
Philosophy

in the last analysis, each person, enlightened by all, including the text studied, is to follow the vision of truth as he can glimpse it.

Its Danger

(3) *Its peculiar danger*: "You get nowhere"; each student has had his turn to speak and no conclusion is reached. This danger would be fatal to this method if it were unavoidable, but it is an avoidable danger through the members having something to say worth saying and through the leader doing his part. We must also recognize that an opinion insignificant to the other members of the group probably means a great deal to the person who utters it. At least he has broken silence, which is something.

The Leader's Part

(4) *The leader's part in the Conference*. This is of course the main element in the success or failure of this method.

Open the Question

(a) Open up the question of the meeting by stating the issue clearly at the outset, briefly suggesting possible points of view regarding it, and calling for expressions of opinion. It is sometimes enough to state the topic and ask for the reaction of the members of the group upon it.

Have a Person Ready to Speak

(b) Try to have at least one man ready to speak up at once, to avoid embarrassing delays and for its suggestive value to the others.

Keep to the Point

(c) Keep the discussion to the point; don't let it wander on and on to unrelated and non-essential matters. The aim is not simply to get the group to talking but to talking profitably on the

problem in hand. The leader must tactfully interfere, remarking to the effect that the new matter introduced is no doubt important in itself but that it will have to be reserved till another time as the proper matter before us is sufficient to occupy all our time.

(d) Discuss mostly the questions whose answers make a vital difference to the personal conduct. Questions that are remote, abstract, theological, or not intimately affecting life may be profitably passed over rapidly or passed by altogether. "What practical difference does it make?" is a very good test of the topics admissible for discussion. If the answer to the question proposed for discussion affects life in no concrete way, such a question should not occupy much time. There are certainly times and places for metaphysics and theology but the group meeting can give but scanty attention to them. The woman of Samaria was very anxious to discuss a theological difficulty with Jesus as soon as she perceived he was a prophet, but he quickly put the conversation back on the practical basis. It is the leader's part to settle quickly and correctly whether the new matter introduced should have a hearing.

**Discuss
Practical
Issues**

(e) Avoid warm and protracted arguments between two members of the group, which are too time-consuming and not sufficiently profitable to all. Each person's real point of view only is what is wanted; it is not necessary for him to convince the

**Avoid
Arguments**

others of the truth of his position. The leader may suggest a harmonizing idea or he may intimate that these personal differences of opinion may be debated further after the meeting is over. It is very easy for two persons to discuss a question indefinitely, once they get started, but this is not the purpose of the group meeting.

**Regard the
Individual**

(f) After each one who will has spoken, call out the opinion of any backward, timid, or hesitating member who has not spoken, that each one may have some part and lot in the meeting. This cultivating of confidence on the part of certain students is one of the best things you can do for them. Furthermore, it attaches them to the meeting in a new way. Perhaps in no one of their college classes have they had such individual notice and attention as you give them.

Sum Up

(g) After all opinions are in, sum up the various points of view yourself, state your own, and extract, if possible, the common kernel in all. Taking this step will insure your "getting somewhere." You may also properly allow other members of the group to modify or add to your formulation, if they will, without feeling under the necessity of defending yourself from such subtraction or addition.

**Make
Applications**

(h) Finally, before telling your story, call for applications of this essential truth to life, personal and social, and make some applications yourself, such as you had thought of in your study of the

lesson, but in a very tactful and suggestive way. Press home this truth very deftly into the very "business and bosoms" of your group members, emphasizing the principle that the purpose of knowing the truth is the doing of it. Cap it all with your story simply and effectively told.

As soon as the Conference is over, think how you can improve upon it next time.

THE QUESTION AND ANSWER METHOD.

(1) *Its advantages*; each member is made to think by the leader's question, is brought to face truth in a new way, is compelled to put his mind to work, and is assisted in giving birth to his ideas. It allows the leader to carry through his plan formed in his "specific preparation" somewhat better than the Conference method, which is full of surprises. **Its Advantages**

(2) *Its underlying philosophy*: it takes two to generate an idea, the questioner who stimulates and the answerer who brings forth a conception. This conception presupposes on the part of the answerer an inherent ability to think, as well as some acquired experience and ideas. **Its Philosophy**

(3) *Its disadvantages*: The formality of the process. The very fact that the leader is so definitely prepared may lead to the feeling that "the slate" must be told off according to schedule; the questions may lack the life of spontaneity. Then, too, there is the danger of the lack of unity in re- **Its Disadvantages**

sults that also besets the Conference method. But all these disadvantages may be offset by the good questioner, by following through the steps of "generalization" and "application" made ready in his preparation and by attending to a few hints on questioning.

Hints on
Questioning

Be Prepared
Yet Free

(4) *When you question,* (a) rely upon your list of previously prepared questions, though they may not be in sight, but be free and informal enough to ask questions that spontaneously occur to you and to receive questions at any time from the class. It is always proper for any member of the group to raise any question at any time, but it is not always proper to stop and consider it then and there. Long lapses of time spent in answering class questions that prevent covering the material must not be allowed as they leave the bad impression that the work is only talk after all.

Suit the
Question to
the Person

(b) Ask the right question of the right person,—of the one who can or ought to consider it. This involves again that the leader should know the individual capacities and needs of his class.

Brief and
Clear

(c) Make your questions short and clear, that the answerer may have no doubt as to your meaning and that you may take up very little time yourself. Such questions cannot be uniformly asked unless you have paid especial attention to questions in your preparation.

Question
Before
Naming the
One to
Answer

(d) Ask the question first, then pause slightly, as though considering the answer yourself, then name



the member to answer. By so doing, you get the attention of the whole group, you put them to thinking the answer, and you finally reach the individual.

(e) Ask questions whose answers involve judgment as well as memory. This helps to make your fellows independent and to give them the idea that they are to think with what they know, not simply repeat it.

Judgment
Questions

(f) Ask successive questions logically, so that the later questions grow out of the preceding ones, and that the unity of the whole may appear.

Logical

(g) Ask suggestive questions, those that open up large vistas of thought and life, those to which no adequate answer can be given, and about which your group members may continue to think after they have left you. As an illustration of such a question one might ask: "What would be the attitude of Jesus toward the modern institutional church?"

Suggestive

(h) A few "don'ts." Don't intimate the correct answer in the question itself. Don't ask catch questions, unless you first announce them as such. Don't answer your own questions, unless asked to do so. Don't ask questions of the group as a whole, unless they be general or difficult questions, or those beyond the text. A little thought will reveal the reasons behind these negatives. In short, ask upright, straightforward questions of the individual members of the group.

"Don'ts"

Questioning is a high art which may well engage our efforts, which cannot be successfully done in a haphazard way, and whose results are very rewarding.

THE LECTURE METHOD.

Its Advantages

(1) *Its advantages:* It allows justice to be done to the subject by a rounded presentation. In fact, more artistic effects can be secured by the lecture than by either of the two methods hitherto discussed. A further advantage is that it best allows the introduction of new material, especially the results of scholarly work.

Its Philosophy

(2) *Its underlying philosophy:* The lecturer knows the truth, an exposition of which he seeks to give, which the auditors receive. The truth is a matter for an expert to investigate and report upon.

Its Disadvantages

(3) *Its disadvantages:* the auditors may be only passive, receiving but not giving,—an attitude which is less than half educational. Further, the formal character of the lecture prevents the lecturer coming into touch with his listeners as individuals. Still further, the lecture method does not stimulate the members to prepare as do the other methods. These three disadvantages are enough to prevent the group leader, and they ought to be enough to prevent any teacher, from relying exclusively on the lecture method.

Hints on Lecturing

(4) *When you lecture.*

- (a) Be full of your subject. **Knowledge**
- (b) To prevent rambling and floundering, have a brief outline before you of what you intend to say, but be very familiar with this outline, and be free enough to depart from it, letting your mind be open to new ideas as they come to you from the stimulating presence of your group. Some of your best ideas will be wrung out of you in this way. **Outline**
- (c) Be concrete; that is, discuss practical matters, use illustrations, and show any exhibits you have to make. **Concrete**
- (d) Lecture earnestly, not to entertain, but to instruct and to benefit. **Earnest**
- (e) Feel the dignity of your subject and use language appropriate to it, which will eliminate most slang. To win the sympathy of men, it is not necessary to use the coarse and vulgar language of the street; it is enough to quench the intellectual thirst of men by drawing from "a well of English undefiled." **Do Justice to Your Subject**
- (f) Follow your lecture with a Conference, announced at the outset, in which you encourage others to ask questions and to express themselves on the matter discussed in the lecture. **Follow with a Conference**

CLOSING THE GROUP MEETING.

- A few suggestions on closing the group meeting.
- (1) There should be neither ragged beginnings nor endings of the group meeting. The first sen- **Neatly**

tence should make a definite start and the last sentence a decisive finish. Don't shout directions to your group members as they are leaving the room.

Promptly

(2) End promptly. Be through all you have to do when the time comes to close. If any care to remain after the dismissal, well and good, but do not keep the group beyond the minute of closing.

Announcements

(3) Announce topic of next meeting, assign any individual parts, speak of additional literature, and suggest preparation to the group. One great test of your work is,—do the members prepare for the meetings? Make a reasonable assignment, which a student is sometimes better able to do than a college instructor.

Prayer or Hymn

(4) Close with a word of silent or spoken prayer, or, if the location allows, with an occasional hymn. Try to let members know in advance that they are to lead in prayer, lest one be found in the presence of the King without a proper attitude or word.

CHAPTER V

SEVERAL ADDITIONAL MATTERS

IN this final chapter we must discuss certain matters, important in themselves, that do not fall precisely under any one of the titles of the preceding chapters.

BETWEEN MEETINGS.

The first of these concerns what goes on between meetings.

(1) When you feel that you have partially failed, find out why, by personal conferences with the group members, or by self-examination, and avoid that mistake next time. Similarly, endeavor to repeat your successes by repeating the conditions that led to them.

(2) Mention the work casually to members of the group as you meet them between times. Offer any personal criticisms in private, never in public, though praise may be bestowed in the group meeting where praise is due. Offer to assist a person to whom you have assigned a particularly difficult part.

**Utilize the
Principle of
Activity**

(3) And this above all, involving real personal work, seek to engage each member of your group in some form of activity akin to the matters of which you study. For example, if you are studying the "Social Significance of the Teachings of Jesus," each member should be actively engaged in doing some form of settlement or neighborhood work. The advantages are many: this is doing the truth, which is more important than knowing it. This is practically testing the theories learned; this is education in religion by doing; this is the best preparation for getting the most out of the text; this is a good offset to academic aloofness; and this is the way to bring men to a saving knowledge of Jesus Christ, who "did good as he passed along."

HOW TO GET YOUR MEN TO PREPARE.

It was said in the preceding chapter that a real test of your work was whether the members made special preparation for the meetings. We should not be satisfied to have them attend through a sense of duty; they may soon not be coming at all. But we want them to come because they have something to give and to receive worth while which they feel they cannot afford to miss. Ways of getting members to prepare are, to prepare yourself; to assign special parts worth doing in themselves; to expect preparation; to show disappointment when it is absent; to follow up privately cases of absence or failing interest; to appreciate preparation when it

is evidently present; and especially, to secure the practical activity spoken of in the preceding section. People's interests, like their faith, follow their deeds.

SECURING ATTENTION.

Of course you want the attention of your group all the while, and you want it because your group is interested, not because it is polite. Then to secure attention, you must keep the work interesting. This you can do by being interested yourself, by making things happen, by introducing variety, by changing your methods, and especially by making the treatment practical through contact with the real experience of the group.

REVIEW.

Whether your text provides for it or not, devote your last meeting to a review. The purpose of a review is not to test the memory of details but to see large unities of thought and application. The review should treat the whole text in very much the same way that each lesson has treated a portion of the text, viz.:

(1) Bring out the main points in the course, each lesson or chapter perhaps having provided one such. **Main Points**

(2) Develop the unity running through all these points, showing how they are parts of one whole. Formulate this unity, if possible, in a single statement. **Unity**

Application

(3) Make a real application of the truth of the whole course to practical living.

Personal Expressions

(4) A little time may profitably be spent in having the men report sincerely what the course has personally meant for them. Announcement of this plan should be made at the preceding meeting.

FORMAL PROGRAM OF GROUP MEETING.

At this point we propose to undertake the difficult task of suggesting to leaders a formal program for a fifty minute group meeting, allowing five minutes leeway for unexpected matters. This program is only for those who are benefited by it; others may disregard it. In no case is it to be treated as an inflexible standard. It will be found that any one of the methods fits into it fairly well.

It will be noted that the "Beginning" rests on "Apperception"; the "Middle" on "Perception"; the "Climax" on "Induction"; and the "End" on "Deduction."

SUGGESTED PROGRAM OF GROUP MEETING.

I Beginning (10 minutes)

1. Prayer (or hymn).
2. Brief voluntary reports on doing the truth learned last time.
3. Awaken sense of need for, and ideas similar to, the truth of the new lesson.
4. State clearly and attractively the aim, but not the general truth, of the new lesson.

II Middle (20 minutes)

1. Develop the main points clearly, forcefully and logically.
2. Consider any relevant question from any member.
3. Associate these main points with each other.

III Climax (5 minutes)

1. Formulate the general truth of the lesson; get a vision of it.
2. Give illustrations of this truth.

IV End (10 minutes)

1. Apply this general truth to personal and social needs.
2. Tell an illustrative story.
3. If the time is ripe, enlist the will of each member in the performance of this truth during the coming week.
4. Make next assignment, giving interesting directions.
5. Hymn (or prayer).

AN OBJECT LESSON.

It is always more difficult to apply principles of procedure than to formulate them. And the validity of principles should not be judged alone by the ability of their formulator to use them, though it is very natural to do so. Though running the

double risk of being unable to follow my own counsel and of having the principles judged by an unsatisfactory use of them, I will at this point attempt to give an object-lesson, showing just how the principles would work out in teaching a given lesson. The motive leading me to do this is that someone may be hereby helped further in both comprehending and using the main recommendations.

Because the object-lesson is single and only illustrative, certain of the steps cannot be taken, such as, the class reports on doing the truth of the last lesson, the relevant questions from members of the class, and the concluding story, which, in the case before us, might be drawn from one's own experience or observation. The topic used is purposefully familiar that the lesson need not presuppose previous study for profitable perusal. Still I would advise careful re-reading of Luke xv before proceeding further.

THE PRODIGAL SON.

Luke xv: 11-32.

I Beginning

Have we any need to know the mind of Christ and the attitude of God regarding men of sin?

What parables has Jesus just spoken? To whom was he speaking? v. i. Is there any relation between these three parables?

What is a young man's natural attitude toward life?

What is it "to be lost," in body? in mind? in soul? What emotions accompany the finding of the lost? Contrast with the publicans and sinners the Pharisees and Scribes as elements in Jewish society.

What is a parable? (An earthly story with a heavenly meaning.) Our aim in this lesson is to discover through the study of this parable of Jesus the attitude of God toward the publicans and Pharisees, and toward his prodigal and obedient children of all time.

II Middle

The main points in the story are (1) the young man's going; (2) his stay; (3) his return; and (4) his elder brother.

(1) The young man's going. What request did he make of his father? Why did he make this request, do you suppose? Why did his father grant it? Where did he go? Why did he go there?

(2) His stay. What did he do with his inheritance? What distress came upon him? In his extremity to what did he resort? How many friends had he? What was "coming to himself"? What had he been before? What resolution did he form? What confession did he prepare?

(3) His return. What virtue had the prodigal

besides that of resolution? What reception did his father give him? In what respects was the reception beyond his faith in his father? Was his father's attitude that of offended justice or grieved love? What do the commands to the servants mean? What reason does the father assign for the merry-making?

(4) The elder brother. What was his occupation? What was his attitude toward the feasting? How does he seek to justify this attitude to his father? What reply does the father make? Did the elder son come in to the feast?

Has any member of the class a question?

Let us realize again the unity and the contrast involved in this story.

III Climax

Remember our definition of a parable and let us try to find the spiritual meaning behind the familiar story.

Who is meant by the father? the younger brother? the elder brother? What in this parable does Jesus intend to teach those who have ears to hear? (The forgiving love of God even for publicans and sinners, in the joy of whose welcome back into the family of God the Pharisees and Scribes should partake.)

What other parables and teachings of Jesus develop the same truth?

How does the life of Jesus show this point?

IV End

Is this teaching of Jesus local or universal in significance? Who to-day in society are prodigals? Who are elder sons? Is the Father angered or grieved by sin? What effect does the realizing of this truth have upon us? How do these truths fit our community problem? What are we going to do about it?

THEOLOGICAL QUESTIONS.

Both leaders of groups and leaders of leaders will early be brought face to face with difficult theological questions raised by some members of the class, such as, the inspiration and infallibility of Scripture, the Virgin Birth of Jesus, the incarnation, the atonement, the resurrection, miracles, a personal devil, the future life, the nature of God, etc. Regarding such questions I would advise all leaders as follows:

(1) Distinguish between such motives as genuine concern, idle curiosity and attempts to evade moral issues prompting such questions. In the latter case they need not be considered at all. It is a trait of human nature to shift the discussion from a practical to a theoretical basis, if possible, as soon as the truth begins to be personal. Sometimes this occurs because a person is unwilling to meet the moral obligation of right conduct which is involved in a practical and personal application.

**Distinguish
Motives**

Sympathy

(2) A theological question prompted by genuine concern should be considered sympathetically, patiently, candidly, and as briefly as possible. If the leader has views of his own, he should not hesitate to express them when called for, though in an undogmatic manner.

The Practical Test

(3) Stress should always be laid upon the practical difference that it makes to Christian living whether a particular formula be accepted or rejected. If it makes no practical difference at all, the doctrine itself may be true or false, but in any case it is unimportant.

“The Will to Believe”

(4) When in doubt regarding conflicting doctrines, choose to accept for the time being the one that most inspires your life. To do so does not itself make the accepted doctrine true, but it helps you to come to the truth in time. By walking in the best light we have we come to the source of light.

Do Right

(5) In no case allow intellectual disturbances of faith to undermine moral and Christian living. Doubt, if you must, every creed in the calendar, but ever act as though right were right, and you will end by believing, perhaps in new form, much that you began by doubting. There are many Christians of many minds, but there is but one type of Christian conduct; and persons may be equally Christian on very different intellectual bases, as Paul and Peter.

Works and Faith

(6) The really important thing in formulating

our theology is to make it a function of our Christian living. Vital faith is really an effect of past action and a cause of future action. "If any man willeth to do his will, he shall know of the doctrine," said Jesus. Christianity is the control of life by the spirit of Jesus. The person who is a Christian in this sense either has a theology fairly satisfactory to himself, or else could easily get one. The basis of vital faith is not pure thinking but Christian experience.

You must search out in your own community, whether town or gown or both, those types of social service which enlist the unselfish purposes of students. To engage your group in such types of service will prove to be the greatest cause and the best effect of success in the Leadership of Bible Study Groups.

APPENDIX

HINTS TO THE LEADER OF THE LEADERS.

THE leader of the leaders may be the expert at the head either of the Normal Training work in the spring or of the supervisory work in the fall. In the former case the concern is primarily with general principles of pedagogy, such as this manual tries to cover; in the latter case, with special applications of such principles to the special material of the separate courses.

Now I would not be so presumptuous as to try to tell either the Normal Trainer or the Supervisor how to do his work. Still it may not be out of order to indicate at this point a few of the elementary things involved in efficient training and supervising.

Efficient training involves the acquisition of two elements, knowledge and skill. The knowledge is to be acquired through the careful study of some manual on the elements of pedagogy, this one or some similar one. The skill is to be acquired by practice in the use of such knowledge. The General Method Trainer will therefore see to it that his class adequately comprehends principles and that

through the preparation of model lessons, etc., it develops skill in applying these principles. The Trainer will above all seek to conform to the principles he teaches.

The Supervisor, meeting the group leaders in the fall, might naturally include the following matters in each of his meetings.

(1) Review the difficulties met by the leaders in conducting their groups the last time, suggesting how these difficulties may be overcome next time.

(2) Consider plans previously prepared by appointed leaders covering the beginning, middle, climax, and end of the next lesson to be taught, taking just one phase of the treatment at the time. The leaders should first be given the opportunity of commenting on each other's reports, and finally the Supervisor should make his suggestions.

Three admonitions may be added: don't provide too exact a model for imitation; don't give too much unorganized material; be sure to cover the practical applications at the end. And know that the sacrifices of time and labor you are making to do this work, though they may not be greatly rewarding to you, are sources of great profit and of keen appreciation to others.

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- W. N. Clarke.—Sixty Years with the Bible (\$1.25).
A. S. Cook.—The Authorized Version of the Bible and its Influence (\$1.00).
C. B. McAfee.—The Greatest English Classic (\$1.25).
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Leadership

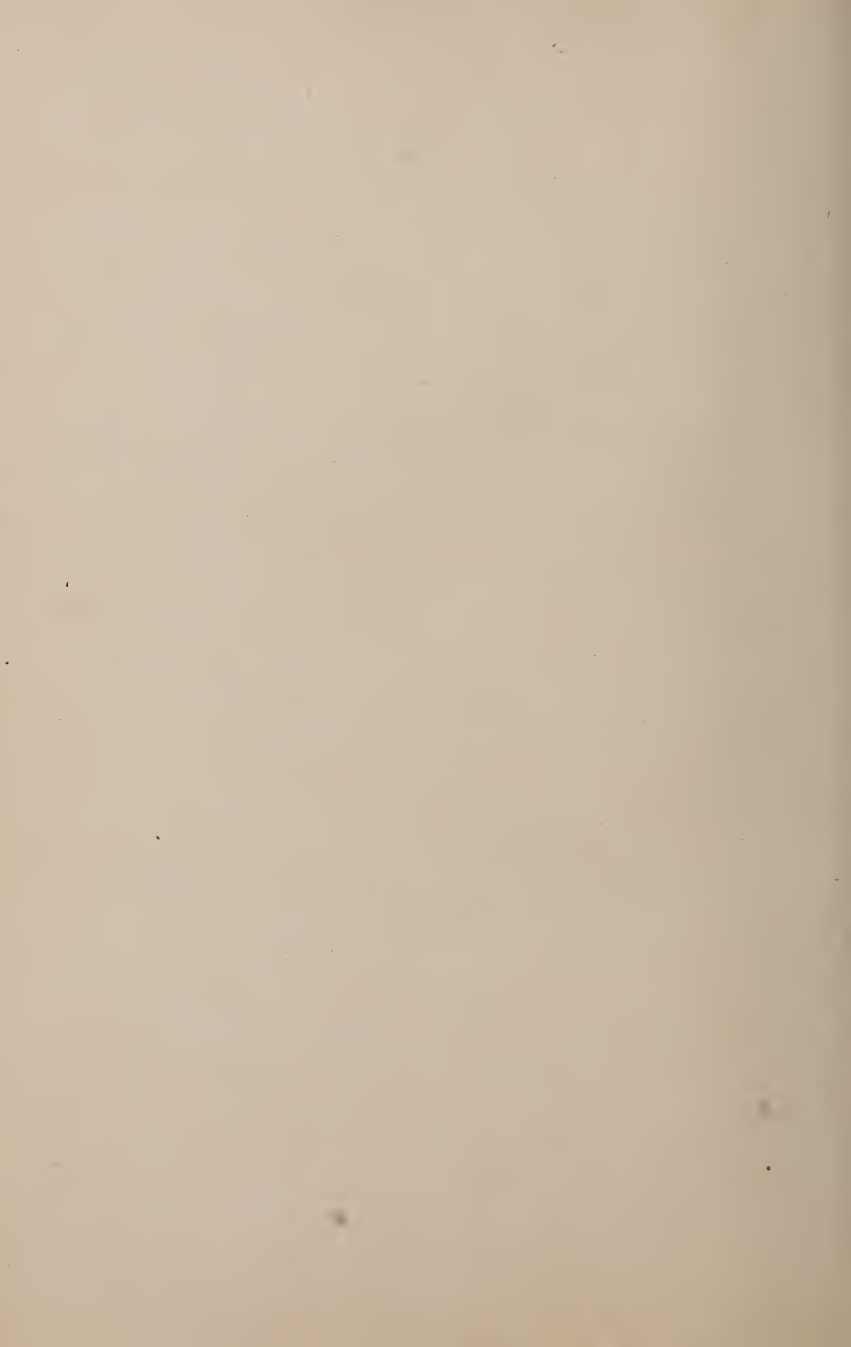
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Study

- S. S. Colvin.—The Learning Process (\$1.25).
F. Cramer.—Talks to Students on the Art of Study (\$1.00).



- B. A. Hinsdale.—The Art of Study (\$1.00).
F. M. McMurry.—How to Study and Teaching
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J. G. Moore.—Outline of the Science of Study
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Story-Telling

- S. C. Bryant.—How to Tell Stories to Children
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L. S. Houghton.—Telling Bible Stories (\$1.25).
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Questioning

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Joseph Landon.—The Principles and Practice of
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Method

W. C. Bagley.—The Educative Process (\$1.25).

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E. L. Thorndike.—The Principles of Teaching (\$1.25).

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William James.—The Will to Believe (\$2.00).

H. C. King.—Reconstruction in Theology (.50).

H. C. King.—Letters on Greatness and Simplicity of Christian Faith (.75).

H. Van Dyke.—The Gospel for An Age of Doubt (\$1.25).

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